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Der Triumph der christlichen Philosophie gegenüber der antichristlichen Weltanschauung am Ende des XIX. Jahrhunderts. Von Engelbert Lorenz Fischer. (Mainz: Kirchheim, 1900; pp. xvi + 398; M. 5.) This is a brief and hostile review of modern philosophy, from the viewpoint of Roman Catholic theology. It is "popular" in character and style, by no means entering into the problems of the systems it so easily overturns. It will be of value to those who wish a smattering of philosophy, while yet desiring to remain undisturbed in their traditional beliefs. After reading the book such persons will wonder at the perversity of modern scholars who adopt teachings, or invent them, which Dr. Fischer, in the space of a few pages, can prove to the meanest intelligence to be wholly false and unreasonable.—GEORGE WM. KNOX.

Truth and Reality. By John Smyth. (New York: imported by Scribner, 1901; pp. xvii + 244; \$1.50, *net.*) The author's purpose is indicated in a motto adopted from Ward's *Naturalism and Agnosticism*, Preface, p. vii: "I take it for granted that till an idealistic (*i. e.*, spiritualistic) view of the world can be sustained, any exposition of theism is but wasted labor." But whereas Mr. Ward works to his conclusion only by an elaborate criticism of scientific postulates and principles, Mr. Smyth adopts the much easier and shorter plan of evolving the secrets of the universe by an immanent criticism of his own inner consciousness, which happens to be fairly well imbued with the commonplaces of common-sense Scotch orthodoxy. The author ekes out his assumptions and platitudes by a liberal use of capital letters. Philosophical systems are batted here and there in entire ignorance of their meaning. The best which can be said of the work is that, in the light of present-day thought, it is philosophically and theologically worthless.—S. F. MACLENNAN.

Individualität und Persönlichkeit. Von Hermann Lüdemann. (Bern: A. Benteli & Co., 1900; pp. 24; M. 0.90.) The problem of the mutual relations of the individual and environment—in other words, the problem of freedom and dependence—is by Professor Lüdemann brought into the realm of psychological inquiry by distinguishing *individuality* from *personality*. Individuality consists in the peculiar complex of elements which distinguishes a man from his environment. Personality is the normative force which identifies itself with the individual, but which makes use of religious, ethical,